

M2248
Sat. Nishimura's
Sun. Lunch Barn
4/21/73
4/22/73

Mr. NYLAND: So, this is the first meeting after the little trip, meeting in Warwick, because New York really doesn't count. I'm very happy I'm here. Maybe it's a good thing it's Easter tomorrow. Maybe it helps us to consider that. But just a few things about the trip. It was very interesting. San Francisco and the Land, Berkeley and after about a ~~week~~ ^{week, a little over a week,} then down to Sante Fe where I haven't been for quite some time. ~~And~~ then the last day, to Colorado. ~~Then~~ it is Denver where I haven't been at all. Altogether, I think good meetings. Some were good for me. Others were very difficult, ~~There~~ were a few. I was upset by the meeting in Sebastapol. I was also slightly upset in Denver. Sometimes it is expectation. Sometimes it is ignorance. Expectation of course must be based on something that I do know, ~~by~~ experience or hoped for, having certain facts, Disappointment maybe when the expectation doesn't live up to what I think it ought to have been. When it bothers me, there is something very definite in the ~~group~~ ^{group} which I don't like, and between these descriptions one can take one's choice regarding the reaction of myself to the group and perhaps their reaction towards me. I think in general ~~it~~ was right. to go and have a chance to see, to see with my own eyes, to have a chance to talk, to listen to different people, different view-points of difficulties so that I have an opinion which could be justified. The reason I didn't like Sebastapol was the kind of set up in a large kind of a hall and ~~the~~ ^{the} chairs and certain rows and a podium and already for a lecture. And it's extremely difficult to have a

question and answer affair when you have that kind of setup and particularly when the questions don't come, ^{Then} you're forced into a lecture and discussing certain things you really don't want to discuss. You lose contact with an audience and of course it is sometimes a little dicotomy. So, I left the ~~meeting~~ meeting rather abruptly. If there were no more questions, why should I go, why shouldn't I go, why should I stay?

But you see that is in general. My question many times, why do I do what I do? ^{Why} do I go to the West Coast? ^{What} do I hope for? ^{What} do I really expect, or what is rational for me to expect? ^{What} can I count on? On what is the expectation ~~really~~ ^{even} based and together with that, what is my aim? And that same kind of a state of course I come back here and what do I find? And again, expectation, hope, realizations of difficulties, seeing people. It doesn't take long before I feel at home again. Everything is so familiar. I see many people again, a little concentratedly. ^I ~~we~~ hear about everything practically within twenty-four hours. I know where people are, what they have been doing, a little gossip, ^{and} ^{'s} ~~as to~~ how so and so, and a little accident and who is now living with whom and things of that kind. And it is alright. But you see to some extent it's not all right.

There's something very serious that comes up in me once in awhile and then I feel I have to talk ~~me~~ about it. Because here we are, ~~on~~ a quiet Saturday. Good Friday is ~~today~~ ^{yesterday}. Tomorrow awakening, arising from the dead. And then forty days ~~from then~~ ^{and} communication of this Earth, ~~then~~ ten days from assumption day to Pentecost, Pentecost, of the Holy Ghost. That what is sent from above. That what has to take the place of Jesus Christ. So when he dies what dies in us? When he arises ^s, what is there of value in oneself? That's why we talk now. What is there of ~~value~~ ^{with} in the group, which ~~is~~ of value? I go away

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you have responsibility.

You're on your own. I think it's right. I think you must learn. I cannot be, of course I cannot be with you all the time. I ask for responsibility in order to eliminate a great deal of the cares that I still carry a little, and I would ~~like~~ like to be relieved but not so much for myself. I believe it is necessary to understand *that* any kind of an organization when it has been headed for a little while by one person must also learn that sometimes it's better to do with eighty percent efficiency when originally the person who guided it can do it perhaps with hundred percent. That is the rule of an organization if it has to continue. I can not expect people to be hundred percent. If I would consider myself hundred percent, because no one can match me as yet in the number of years and time always *will* tell. ~~will~~ Time is ~~always~~ necessary to digest certain things ~~take~~ take a long time even for digesting. Sometimes it's very difficult to come to real self knowledge. Sometimes one remains so confused and maybe intentionally that one is still being confused because we may not be able to face the truth, not easily, and it ~~may~~ *might* upset ~~us~~ if we know too much. And for that reason this kind of progress has to be slow. *#* You remember some time ago I warned about a particular period in life of development of consciousness. That one starts to ~~doubt~~ doubt, that there is a difficulty of understanding what ~~was~~ was the beginning, a forgetfulness of results even ~~that~~ *and* one had obtained, a loss of the attitude that ~~we~~ *one* used to have towards Work, and that one has to go through it because it is like a valley of death and one doesn't really know where the end is to be and it is very dark, and it is necessary to continue because one ~~can~~ not really return and one is already disturbed, and many times things have gone on for some years even and then one is bound also by such years and by the experiences, and then one wants to find out really to see how, how can one shorten such a time and how can one actually Work a little more, how can one not lose courage and why after all

because the doubt starts that way , why should we continue?

It is a doubt that occurs to me many times. Why do we continue with this Barn? And it makes me think about the purpose of the Barn, a purpose which is different from a time when Gurdjieff lived or when Orage was here, or even Ouspensky, or any of those people who have been in contact with ideas where we to some extent have started to do certain things, maybe on a little larger scale and maybe it has grown a little bit above our head and maybe we don't make enough progress in a short enough time to be able to continue ~~this~~ ^{with an} organization even at eighty-percent. And life will not always last for me and what will we do. I'm very serious sometimes about that because here I am coming back, I've said before I left I will have to change my life style. I will do it, I must. Because I cannot remain habitual, I cannot have a monotony in my life. I cannot keep on repeating and repeating the same things. There is a certain stop I must make at which I say it is enough now, I've said enough. Now do what you can and I must leave it. Of course many times I've made statements like this. Perhaps even so many that you don't believe me and gradually out of the totality of such experiences you can really see that gradually I do mean it and that gradually I will make certain attempts to set you entirely free, to let you be what you are and then to see what happens. You see there is a tremendous amount of Work as possibility. There is of course a certain quantity of information. There is always God. There are always higher forces of being. There is always esoteric knowledge. It is sometimes as if all one has to do is open a faucet and let it run into a beaker and drink ^{it}. And I wish it were so that actually you considered it like liquid water that could quench your thirst and that ~~actually~~ ^{actually} you would drink and there is your tremendous quantity of ordinary life. All the different things that you are interested in, that you have

Sometimes
 to be interested in, of course also economic reasons. Sometimes the absolute
 necessity of your personality requiring certain contacts with people, and relationships
 and things that you want to do because of this and that and you know that ~~how~~ ^{how} one
 unconsciously is driven many times by that what one wishes, what one feels, one
 thinks perhaps ^{still} is right and about which you have ~~sometimes~~ ^{sometimes} no idea at all but you
 do it because it happens to be in the current of unconsciousness. And every
 once in a while you find yourself there and you remember there is Work. But
 you start to classify about that what is Work for you, you like because it is
 given in a certain way and then you say I can use it and other things I cannot
 use. In the ~~beginning~~ ^{when it is} beginning it is true. We select times ~~that are~~ ^{that are} a little easier
 we start with an 'I' as created, although in difficulties of an enemy and a
 surrounding ~~which is~~ completely unconscious. And one starts by Work and
 trying to have this 'I' function and then in certain conditions conducive enough
 only as object, movements and behavior forms of the body, as simple as that
 and describing ~~that~~ ^{then of course that it} has to be objective like an observation process with
 impartiality with this question of time, this timeless^{this}ness, simultaneity,
 all different kind of reasoning to understand quite well and we know what we ought
 to do and then we say, yeah a little later, ^{Then} I do it when I'm a little busier
 then I do it when I talk to someone, then I hope I won't forget when I have ^{to} answer
 a telephone. Then I do it when I sit and eat, then I do it if I can when I have
 a conversation, ^{Then} I wished I could remember when I'm a little angry. But
 I do not always remember that then and maybe I'm sorry and ^{may} after a little while
 I'm not so sorry. And if what I say, I have this total quantity of unconscious
 existence all the time taking place at the Bar n, and in relationships and in
 activities and all the different ^{at} people we have associations with. Where at such
 a time is your wish to Work? Because I must ask you that. There is Work

enough available. Of course there ^{are} some tapes, you listen to them and every
 once in awhile you have a little bit of a small meeting, you talk and some times
 of course you do come to a meeting like this or ^{to} New York or so, particularly
 when I happen to speak, it's ^{quite} all right. Of course it's ^{understandable} because I
 was the instigator, thanks to Gurdjieff who ^{then that} said perhaps that I should do that
 and I did and there we are with a little bit of an organization at the Barn which
 needs painting and a lot of other things which ^{still} have to be done. ^{And} We're working
 and we're honest about it. I'm not criticizing anything at all. Because I know
 how difficult it is. I've lived long enough and I know how ^{at times} it does come
 up and one is so surprized there ^{one has} is not more energy and one prays at such a
 time to ~~God~~ God not knowing exactly of course where he is but he has to be there
 because I pray. You see that assurance ^{must be there some} ~~that we have at times~~ ^{that} when I say I wish
 with all my heart with everything within me, my head, my reasoning, my wish
 must be
 to do even and I say, but God ~~must be~~ there. He cannot let me go because I am
 honest, I'm serious, ~~I wish~~ I wish, I have this definite aim and sometimes I wait.
 Sometimes I fall asleep with that kind of a thought. And the next morning I may
 wake up I hope refreshed. [#] But you see old things still stick. Suffering is still
 there. Ignorance is still there. I cannot ~~always~~ solve always such problems
 by just prayer. I must believe that I must put myself in the right attitude and
 that I hope that God will hear me and who after ^{all} is God for me and what is it
 in my inner life say God above, Father eternal, absolute and where ~~is~~, where is
 that. [?] If I go from here to the ^{planets} ~~Sun~~, the ^{sun} ~~planets~~ and then continue to all the
 systems of the cosmos ~~and~~ and then I say I reach the Sun Absolute, where, ~~where~~
 in the center of what, in the center of spaceless space, of timeless time, the
 center, where could it be? And I say of course, totally ~~well~~, well, he's here. This
 is as good a center as any because there ^e is ^{or} none ^{of} any kind of a center and I rattle

off little omnis, you know beautiful little words, just like a little symbolism Omniscient, I say. Yes, powerful omnipotence. Space, omnipresent and where am I when I say these things^s? Even when I pray, even ~~when~~ when I come to that kind of a state within myself, quietness, a little bit more poised, of course I say I will Work and I have Worked a little, and again and again I say look at this ~~immense~~ tremendous quantity of unconsciousness all around me and within myself and my wish only every once in a while a little bit. Sometimes only when I'm reminded. [#] But that what can remind me ^{does} ~~must~~ not remind me because I react and I remain unconscious and so I deal ^{with} ~~with~~ people and so we work at the Barn and so we get angry and so we get jealous and so we see activities and we see the difficulties of earning a dollar and the promises we made sometimes we cannot keep because it is too much and it is too much and we are in poverty and still one expects to have an aim and still I say please Work and ~~then~~ then I hope and I expect it of course what else will I do and If I'm not too stupid I know that it cannot be done and I should not even be sorry about it because I ought to know by experience and at the same time, stupid as I am, I keep on talking because I keep on hoping, I wish, ^{ed} I don't let such things go by I say once in awhile, what is the good of the Barn and what's the good of all our wrecked up cars and the different ^{at} things that we have said to each other which are lies and to try to get away with different things simply because we don't talk. or because we want to keep everything within oneself and hide and ^{see it} ~~feel that~~ that perhaps will be an answer. Of course it isn't. It always remains unconscious and any kind of a state that we are familiar with even if we roam a little bit on the horizontal surface of Earth thinking it is flat. ^{And} it isn't, you know when you know a little bit more about it, it rises and dips down and if you travel on the Earth you come out again ^{at} ~~on~~ the same place and that wouldn't happen in flat

land. But we look at it and consider it is only flat, we're satisfied and when we look up in the sky above we say, it's beautiful, but we don't have wings and we don't fly away and we don't understand yet what it is to consider the cosmos and the constellations and the meanings and the symbolism and the folklore and the tales that are told, that we remember when we were young ^{now} and then not so much remember anymore. But even at that if we did what good is it? What good is all the experience of unconsciousness? [¶] When you see each other, ~~when~~ when you sit at lunch, when you don't talk, when you buy a few things in the store, when there is someone (they say hap pap pap hap pap apapa ? ? ? ?) and how do you Work and when and do you remember, even when you come home and when you cross the threshold of your door and there you are in your own sanctu^{um} sanctorum, do you remember? Even if you carry a tape under your arm, do you remember? Even when you see people in a meeting and you sit down and you say hello, all of that reminds me — Or, that is that kind of a fellow, Ah yes, I remember him. Do you remember yourself? Where is Work? Where is the tremendous ^{quantity} amount of material of esoteric knowledge. [?] And so you start a little bit, you say yes I'm interested, very much, interested very much ^{tarot} ~~tarot~~, Yeah of course I will study. No more () yes, I Ching, ok, ok, astrology. Fine. Very good. So or it's not satisfactory as yet, you know, because there's a spiritual world and I've heard about it and I know there must be spirits because I've ^{have} ~~had~~ some experience of that kind, my brother he died and he talked to me. You know all that kind of thing that happens and of course it must be there so of course I become interested in a little bit of out of body experience and all the rest that goes with it. And I ^{want to} ~~will~~ have a medium and I want to be told and I want to go here and there to find out. For what, what will I find out. So that I can Work. [?] So that I then can utilize all that kind of ^N knowledge and you're interested, aren't you and what good will it do to you when it really comes down to it, ^{to} where it that 'I' that we talk

about? Where is the possibility of objectivity, the possibility of growth of a Soul that you want to build up from a Kesdjian Body that is used simply as a stepping stone towards that? Or admiration of that what is without and the realization of the same principle within and a creation of something that you can see like God sitting on a throne, personalized because then your prayer has a certain attachment to that as a point you can understand more or less because you cannot find your God within yourself. You don't know even how to think about ^a Kesdjian Body, let alone being a Soul and when one says there is a point of no return ^{and} ^{is} ~~when~~ it that what is Magnetic Center, we stand in front of that kind of a statement and say where is it? ~~right~~ I can reach a little bit less superficiality. I can go in that direction of course ~~now~~ I say charity a little more. I try it. I say it, sometimes in words and when I want to mean it I say I really mean it, I speak ~~from~~ ^{from essence.} ~~for myself.~~ I honestly want to tell you the truth. I want to be true to myself. I want to have something between you and me that we can understand and that we know is right and that we can talk about and that is worthwhile because by God, I want to grow up, I want to have freedom. I don't want to be bound all the time by all kind of nonsense. I don't want to sit and think and think and think all the time. I want to be active. Sometimes one says, and maybe in the vineyard of the Lord. Maybe it is necessary to know how to hoe, how to prepare a ~~work~~ soil, how to make it porous, how to be able to see if the seeds would actually germinate, how to ~~take~~ take your ordinary life as a realization to remind you because everything of unconsciousness should remind you. It can maybe it should not. Maybe you would like it to be .⁴ And instead you settle for five little lousy forms of behavior. Just a little movement, just a little gesture or a posture; or an expression on your face; or the tone in which you talk. And then you say that's all. How marvelous and you start to misinterpret it

right away because you don't understand what it means, Just to be reminded
 because then after that ^{then you} reminder the real business starts. ~~They~~ have to do
 something. Then you have to make something ~~out~~ out of nothing. Then you have
 to prepare certain things in a certain form that's familiar to you because you
 can make that kind of a thing have a certain artistic quality. You have a certain
 insight in design. You have a certain scientific attitude of what it is, what is
 called a vessel, a container ^{or} that could exist philosophically, also can separate
 space from non-space. It's alright, religiously, you ask God to help you.
 And there is let's hope, an 'I' functioning. Where ^{how far,} is this 'I', what for, how deep
 in your head, just in your head, In your heart, maybe, ^a Already in your
 activity. [?] Is it with you when you walk. [?] Is it actually doing its Work, Observing
 you, ^R Reminding you all the time, That there is energy to be spent for unconsciousness
 and the wish to have something look at it, inspect it, inspect it with impartiality
 to see that it is right, you see, in accordance with a very definite absolute
 form or an absolute concept or that what is God like, that what belongs to
 Heaven, that ^{then} what is ~~like~~ your behavior, not just ^{waiting} ~~body~~, not just talking a little,
 not just even a posture that one has every once in awhile, stretched out arms.
 When you do movements, you remind yourself that way. Also when you stretch
 early in the morning. When you want to get rid of the sleep, physical sleep,
 when you want to kind of give your body a chance to defense, do you ever think of
 Work then? Do you ever close your eyes when you are really stretching yourself
 out or to say thank God I am alive again this day and I must Work, I must
 remember that I must try at least because I have to give a report to the Lord
 in the evening because ^e he asks me sometimes have you prayed in the eveing. ^{Have} Do
 you ^{been} go down on your knees maybe. Do you ^m remember what you have done during
 the day. What happened at the end of the film that you unwound, seeing yourself
 trying to become more familiar with your behavior, the actuality of what you are

the reality of it, ~~the~~ actual truth of it, to see yourself, how you have been that maybe tomorrow morning, maybe there can be a chance that you do remember and that this kind of unconscious state of ~~unconscious~~ ^{constant} living on this Earth can have a little bit of a light point here and there to remind you. [#] You see I think of this kind of thing because that for me of course is Work, and that is where the Barn can only help you to remind you ~~when~~ ^{and} no more, there's nothing in this Barn, ~~then~~ ^{and} only the reminder and because of that ~~there~~ ^{has} is an atmosphere. But then it has to be taken up by those who profess they wish to Work and of course you don't dare because you know you're lousy.

I use these kind of words because sometimes I'm tremendously sad about it I see how many attempts one has to make to get from an unconscious state to a little bit of consciousness, let alone conscience. How long will it take you all to grow up and to see things really, to get out of the way of your unconsciousness a little oftener, that you're not all the time bound by it, that you can ^{loosen} up at certain times when it is necessary and give that ~~time~~ time over to the Lord. I call it the Lord because it means a higher form of living, it means even that ⁱⁿ ~~that~~ ^a sense of Kerdjanian Body fully completed up to SI-DO, ^{even} ready to die, to hope for a Soul and to pray towards that at times when you do ordinary things, just ordinary. When you just say hello, When you meet each other, When you drive in a car, When you get out, When you go to the bathroom, When you see this body waking up, [?] What waking up. Just a little 'I' wakes up. Not even you yourself, just a little bit of something ^{that} you ask to be awake which is not even your own because you've asked God to help you, to give it life. So how little is there, and still you have to take a responsibility ~~of it~~ ^{for} that because you wish to Work, ^{don't you?} You want to profess that you're interested in Gurdjieff. You want to see what that man actually meant with his life, [?] don't you? And you have a

photograph sometimes on the wall, and you maybe you remember here and there
 some music and you sit and listen to it and then you can say sure, the Sacred
 Dances is beautiful isn't it, that kind of music. Never heard of it really, but
 I hear it now. So what, [?] when you get up, ~~do~~ you ever connect certain things
 with other things? Do you try once in awhile to make a ~~change~~ chain of
 attempts, not to let up. [?] I've suggested it not so long ago. Half an hour, such
 concentrated
~~concentrated~~ effort, out of this world. To do it once in awhile, to make a day of
 austerity. To make a day in which God could walk with you and attend with ^{To}
 you, that is become observant ~~at~~ of your actions, of your thoughts, mostly
 your thoughts and a little bit of feeling ^{of} which you are capable of, but not much
 you know that. It doesn't go ~~g~~ very far, because it doesn't go deep enough. ^{And}
 you get stuck, but your little mind, the mind and the way it functions, oh boy
 how marvelous the words are that you can string together. The activity of
 an 'I' does require awareness of you. It does require ^a sincerity, a wish at times.
 It does require to be honest. It does require at times to be open so that you
 can fight it out, that you can talk, that you don't have to hide anything about
 which you are ashamed. And even if you are ashamed, be ashamed. ^{then.} ~~And~~ There's
 still enough left for your own private life when you're all by yourself when you
 go to bed, even if you have someone else with you, you still are alone you
 know that. Then you can talk to your God at your heart's content. ^{It} But in this
 life around here, around this Barn, around this idea, this kind of Warwick,
 this kind of creation of certain kinds, limping along some times, lots of people
 at times. Oh yes, we have weekends. Certainly and they come. Oh yes. We
 have to make lunch for them. And of course they will work, physically. Of ^{course}
 they will. How much do we Work, when we work with them? How often do you

remember? ^e We have little meetings on Thursday, ~~g~~ we talk about it, but we don't talk very much about who is going to work with whom. And that we can count on ^{then} and ^{That} that we can hope. ~~But~~ we ourselves are there. And of course I'm not talking only for ideal states. I'm not talking about Heaven. I'm talking a little bit about idealism and ^I ~~the~~ hope of course that some of it will come down when I come back from the West Coast. And I see and I notice and I hear, ^{and} every once in awhile I swear. I say Goddamn it, why in God's name? [?] But you see then it get's better because I forget. It doesn't change the situation. It is each person and all I can do ^{and} ~~and~~ perhaps only all I wish to do is to remind you I'm not ~~trying~~ trying to put words in your mouth. I'm ~~not~~ trying to tell you that you have to think for yourself, feel for yourself, that your life is your own that that has nothing to do with me. I have my own life to attend to. All I can do is to tell you once in a while little stories about Gurdjieff, ^{how} he was as a man and what he did and what he tried to do and make reference to ALL AND EVERYTHING, ^{about} ~~about~~ about consciousness ^{and} conscience, about love and faith and hope, about death, about the necessity of seeing what is a hasnamus, what takes place at the mountain pass of impartial mentation and the advice from the author, and the advice in the warning and Gonooraharhar and okidanoh and turn off the switches will you when it is not in use and try to conserve energy when it would be squandeered and when you have ~~it~~ it in your own hands to do certain things about your own laziness, can't you understand we ~~we~~ talked ^{many} times about that and I've wished more and more that you put it to practice to the extent that you can. Not overdoing it because it won't help you but openness, honesty and to remain throughout all of it simple, not pretending and no prejudice either, just simple. You find yourself in your life the way you are and what you are with your tendencies, characteristics, everything that you know about, the

acquired ones, the sociological ones, those that are superficial, those that can be changed fairly easy, the essential ones given to you as a ~~sign~~ sign when you were born, Zodiac, giving you essential qualities of ^{your} ~~your~~ type and that what is essential essence is your life given by your father and mother, ancestors .

Biologically that's really what you are. Either given or continued as a life which you wished to be born in that way to understand your karma that's attached to your life and that karma belongs to this Earth and you Work. From that point on you Work on your karma. Then there will be that karmic influence on the totality of your being. As if when you just are in ordinary life. And you see then sometimes a little by memory, ^S Sometimes by simultaneity. This is me. And then you compare it. Am I doing something to overcome the difficulties and the bondage of my life? Am I now doing that? Do I honestly believe that I make an attempt or that I ^{am} reminded of such an attempt then I perhaps should make it and I have n't done it. Do I then inquire and there goes the whole day, one day of your total life on Earth. Just one day, maybe a day of remembering reminding ^{yourself} ~~yourself~~ your austerity, your love for God your love for neighbors, your love for others about wherever life is, not always yourself, not always of such concern ~~at~~ yourself ~~but~~ about what ~~at~~ you wish, even if you think that that has been given to you as a command from above. It is not so. You're on this Earth. That has a meaning. That ^{that} you are under the influence of the Earth and the bondage . That's what we call the law of gravity . With that you have to fight or ~~at~~ fight against with that what is the force given to you from above. That you must acknowledge .

That belongs to you.

Okay, Bill.

Side Two:

And so when you wake up, you find yourself bound. And you don't know why because no one has told you about it. No one has given you advance information. Then only at the moment of your conception, perhaps you could know. But when you have known, even then when you have been born and immediately air is taken in you're on your own, not on your mother anymore so that your life starts and you take in all different kind of impressions from the outside world as given as you happen to live, as you are surrounded by people, as you have to learn gradually even if you knew the reason why you happen to be on this Earth, you may not remember it, ^{and} Maybe you will forget, very soon and how will you find out? I only find out by becoming truthful and honest about myself, ^{and} Then I become like a child. When I Work I become like a child. That is what Jesus Christ meant, to become ~~like~~ like a child, to be able to see then, not with conditioning, not with prejudice not with associative forms, not with rationalizations, not with selfishness in my solar plexus, ^T To be just open as life can be open, that is a child. For that I Work. That is the reason for wishing to Work. So that then as a child I can die. I reverse the process. I don't go to my death. I go to my so-called past, ^{because} ~~but~~ at that time there was a possibility of really understanding myself. [#] You see, in this culture, in the way we now live, industrially so-called developed with all the God damned nonsense that takes place and all the different things that we have to believe in and ^{must} ~~that we have to~~ live by ^{and whatever} ~~a little~~ there are as little ^{including} ~~some~~ slogans perhaps inflationary ideas. You see we're so far removed from simple life and if you go back in history of what actually then took place at certain times where we came from and then maybe on the basis of other civilizations which also died, it is ^{Earth} a process that continues and has continued as far as the ~~time~~ is concerned for a long long time and as far as ~~as~~ other places in the cosmos where there are crystallizations perhaps still going on in some way or other, all the time this question why is life bound by ^a form? And that is our karma to find out what is this life within me, why is it bound by this form? By my behavior, by the way I ~~must~~ express myself, by my ordinary unconsciousness

by the way I feel, by the way I think, by the way ^{of how} my talents are given to me and what I have done with them and how I now live and what is now the truth for me in all sincerity and ^I ~~how~~ at the end of the day seeing my little film unwound for me not stopping, not taking in as everything that has happened to me as an experience, maybe sometimes not forgetting it, sometimes not knowing it any more ~~and~~ at the end of the day I find myself with my 'I' and then my 'I' asks when it is over like a show and says now what do you think of the film? Was it any good? Was it alright? Did you really see yourself? And sometimes you have to confess ^{yeah but} ~~that~~ it was too many black spots. I really didn't hear what I was ^a saying because I said ~~ix~~ a couple of words and half an hour later I continued with another sentence. I found myself in one place and I don't know how I got to another. But there I was again sitting at a table. I don't know how I got there. And the 'I' shakes his head, you know and says how poor you are, aren't you? How terribly unconscious you ^{'re still} ~~have been~~, how much you have to learn and then maybe 'I' says but I can help you.

I can remember Gurdjieff. I came to Paris once and I met him in the apartment and he looked at me, he said you're not well and then he changed his eyes and he looked at me, he said but we can do something about it. You see for me, that was like an 'I' giving hope, giving that what I needed, what is needed as a result of that kind of contact, I could believe in that what could happen and could be and I would almost say that has never ^{once} left me because fool as I am, I keep on trying to Work with this Barn, with people, trying to go to the West Coast and talk and come back and hope for another talk, another way of saying this or saying that and leaving you alone. Maybe I leave you alone on a Monday. Maybe I leave you alone on a Thursday. Maybe there are other things that I must ^{also} do as responsibility because I happen to live that kind of life. I do not know yet. But don't be surprized, will you. Try to remember, there are things you must settle yourself. You ask many times ^{To} ~~when~~ you see me, what ~~can~~ I do

help you? Just a good little listening board and I can say yes or no at the proper time and I can then encourage you ^{yeah} and say ~~well~~, that's what I would do. And I can talk to you like a Philadelphia lawyer or like a person who seems to know. You understand me I hope. You must Work. You must take it on your shoulders. That kind of heaviness is your karma. You have to be encouraged. You have to have hope. ^{That} can be given of course. But you must try to settle. You must learn the language of the book of your life. It is very special. There is no other language like it and ~~that's what~~ there never will be a translation ^{made} of it. Even if you write an autobiography. It is the language of your Soul. It is already written and you hope that the letters you make are ~~g~~ beautiful in relation ^{to} of that what you believe in and what your Soul wants to become and be so that then at the ~~so-called~~ so-called Soul stage, souly you, so alone that you will be able to read to God. This is me, my Lord. You already know much more than I know because you're omniscient. I only have a little Soul. But my Soul wishes. My Soul has a heart. My Soul has a conscience. My Soul has found ^{This} ~~the~~ way because of that I can say ^{it has} ~~there's~~ consciousness. Now my God what do I do? Please help me.

One must remember oneself ~~during~~ during the day. You must see, you must see to it that you do. You must see the thousands and thousands of possibilities ^{around} about you. You must remember your life is your world in which all the different cells now ^{simply} supporting you can remind you somehow or other even if you slough them off, even if you wipe your mouth with your handkerchief, even if you blow your nose, you know when you take off one shoe and then another. You don't have to ~~put~~ put them back again when you have that kind of a task. You can, before you take them off, you say I am ~~here~~ here. ~~These~~ these are my shoes. You look at them. They're my shoes, I stand into them. You remember what Gurdjieff said about shoes. It really means you lose the contact with the Earth. Like you for yourself and your life you've lost ~~the~~ the contact with your body. That means you have lost the meaning of your body. You don't remember it

anymore. You overdo it or you just neglect it and you put all your stock in your head, sometimes in your heart, and you're lost when the two are contradicting each other and even then your feet will not be able to tell you because your shoe is still covering ^{the} and it's not ~~an~~ your real self, it's not your real foot.

How to find yourself within, ~~how to~~ discover your inner life, how to live there for some time for a little to come out and to proclaim to the world, I am what I am and even at that I say, even if I am so help me God, to be.

4 To Gurdjieff. He will say, we will do the best we can. We will help you. Everything is possible, if we Work ~~we~~ we can grow up. To Gurdjieff.

Sunday Lunch

I hope that all of us are observant enough to notice that the tent is gone. It can happen very easily when you're so ^{much} ~~much~~ asleep or that you're so wrapped up in your own thoughts that you don't notice the different things outside of you. Well anyhow for that kind of an ~~information~~, the tent is down and how beautiful it is to see the Barn again in ^{ITS} how is that ^{word} ~~said~~, pristine beauty, ^{huh?} It is just beautiful. Sometimes when a thing is really beautiful, you are affected by it. Y u should give it room. Maybe you should sometimes stand still, Sometimes you can sit and contemplate for a little moment. One contemplates sometimes ^{about} ~~for~~ a variety of different things in life and you forget that one thing is really the most important. That is your own life and the realization that you are alive, regardless of the difficulties. () one of the philosophers who was ~~quoted~~ ^{possess} quoted by Kirkegaard, he said one thing is important, to ~~possess~~ God. I remember reading it when I was very young and it struck me because I didn't understand what was meant by the possession of God. It's only later that one sees that that what is within one is a replica or a representation of God himself. We simply call it Magnetic Center or the life force within. But it is really that what is what keeps us alive, what gives life to us, that the totality of mankind in their ^{alive} ~~aliveness~~ is a representation of God

himself. One doesn't understand infinity, spacelessness, timelessness, such words of course have a very definite meaning. But what one feels for oneself is not expressed by such words. It is that kind of a feeling ^{which} ~~that~~ is, and not further indicating what it is ^{than} ~~than~~ just being. And in that being and the contemplation of that what one is in reality also the word real we don't know. But we do know by experience every once in a while certain things which are touched within one and that can be an ~~an~~ influence of aesthetics or grandeur or the beauty around one or ^a deep thought or clarity of one's mind or the Grand Canyon or God himself appearing on the clouds and then one stops to give it room as it were, to shut out all the different things which usually interfere and ~~and~~ which you cannot at that time really pay attention to because something else comes by and you have to admit it, it comes by. You try to take it in. You don't get much of it. Sometimes it is ~~an~~ quite fleeting. Nevertheless it's deep and you know it exists for you and you're grateful. It is that gratitude that comes with the knowledge of possessing God as if God possesses you as if there is a friendship between the two, you this little creature, and God the infinity. I say it is necessary to remember that. I said last night a great deal about what was really required and maybe it seems, it may seem to ^{at times even} you ^{that} ~~as~~ it was a little harsh or that it was over critical or ^{that} it was over personal. But you know I don't want to create the impression just holding a thing up in front of you without becoming involved in it myself. When we talk about an ideal state, when we talk about potentialities which ought to be actualized, I'm one of that, that same part, I work I hope that ultimately there will be that same kind of wisdom for me which I hope will be for everybody without exception. Regardless of our particular ways and means of how we reach it because if a great deal is intellectual it is not interesting enough to agree with the final result. It is much better and I would say it is much better as a life giving force when there is an argument so that then in that kind of discussion ^a ^{there is} an exchange of energy all the time having in mind that one wants to understand the other

to see why they think the way they do, why they want to know what you are thinking and even if you come to different conclusions including the conclusions about activity or realizations of that what one wished or could have or not have or ^{for} whatever reason certain things are impossible, it still is beautiful. And what is true between ^c people is true for a person himself.

Sometimes I call a birthday a day ~~of~~ of argument. Because a year has gone by and another year will come. I would like the two of them to talk together. I would like ~~from~~ from the standpoint of what I'm going into look at what I came ~~from~~ from. I would like to argue about myself, how I've been. I would like to be truthful about it. I would like to see really the unrolling of the film of one year and see what actually has taken place, ^{and} to what extent I even believe there may have been some progress, ^{or} at least more of an understanding so that then when I look in the future I may be able to avoid difficulties which I have not as yet understood but nevertheless I face. That the truthfulness in the past in one's life for one year ought to become apparent on a birthday and a wish to consider this standpoint from which one then wants to continue with one's life. We touched on it yesterday at Easter, because that is the arising towards ^a a new possibility first as I said for forty days on ~~this~~ this Earth. Afterwards somewhere else. But at the same time the results of having been here must remain. We pass through this life. We build during this period. At a certain time the old ~~the~~ building becomes decrepid and it will have to be demolished because that is the feature, that is the particular feature of the film, the main feature, the destruction of the physical body and every year we add to that and we see ~~how~~ years go by and we want to know what was the value of this year for me, what can I profit by. To ~~what~~ what extent have I lived in accordance with definite rules and what have they given me and if I have become truthful in that kind of an argument, I let my past speak to me. I want to find out what actually there was. Maybe I have forgotten certain things but when I start to consider reasonings logical sequences, different appearances of different events, things that have taken

place and which have affected me in a certain way, ^{which} ~~what~~ maybe at the time I have a certain viewpoint about, afterwards I consider them a little more ^{bit} objectively and I unroll that year which belongs to me and on which I now want to stand because I want to understand first what I am, how I have become, what I am now on this birthday, and I must give time for the argument ^{of} ~~for~~ the consideration of the explanation of my past, why I've done what I have done and what were the motivations and what were essential qualities and to what extent during that year I have been interested in spiritual ~~well~~ welfare. And then the argument is over as far as the one party is concerned. I've listened to it well enough, attentively it had the floor for some time. And then comes another speaker. May^e ^{because} ~~be~~ different in kind ~~but of course~~ it is not as yet reality. Such a speaker only talks about a future plan? Imagine now, hope of that what might be, the future. Then in consideration of that, trying to verbalize it, I utilize of course that what I am at the present because ~~of~~ that I build my next year. It is the foundation that I find when I had my birthday that I want to do and so it is with all decisions ^{IN} ~~with~~ life. If I ~~want~~ ^W to make a decision about my future I don't know what to do. I look back and see what has happened, why I came, where I am now. I realize what I am, when I make enough allowances for all the different influences, I do find out. I know something of the truth I know what I wish, I know what I am, I know what my tendencies are. I know what my ethical life involves. I know what quantity of spiritual value there is within me and I want to see how much now can be retained. Where and in what direction should it be spent. I am full of energy when I have a birthday and I want to use it efficiently. The value of course is imaginary. It is a hope for the future which I do not know as yet. But some how or other I project myself into it and I walk ^{then} ~~and~~ Sometimes I stay on ~~clouds~~ as if I already have ~~lost~~ this Earth and I am ^{Now} ~~on~~ my way. I don't know where I will go and where I will ~~end~~, because I don't know what next year will bring I don't ~~even~~ ^S know if I will live long enough for that. But at least for today, I know. There is something that I can do and I want ^{to} do it now and not postpone it. Tomorrow is another

day of my new year. But today is the beginning of it. Then I want to think of what I can I do with myself and that kind of meditation, you see has to do a great deal with my unconscious existence. And one of the determinations that I wish to make is that the next year I will kind of inter^spice that what is unconscious with much more ~~that is~~ ^{of} conscious^{ness} that I want to introduce certain elements of a different form of life that I would like my actions to be more tinged or colored with something spiritual, to lift them up, to be reminded constantly that while I am still too low, near the ground, ~~that is the situation~~ ^{explaining} and that the arguments of explaining^g why they have passed because as I've listened to it carefully about the description of my past and now I see what I have been and then I say, should I be like that? Is it necessary that I live my life again in the same kind of a way or is there a way out or should I make ^{attempts} to find a way out Do I honestly want to go into the next year in order to reach a venture of that what I don't know^g now I wish to become known, I wish that what is unknown to be known to me I want to Work for some reason or other. I hope that the next year will bring me closer to my aim. My aim is twofold. It is to have an aim^{way} up to see how far can I reach And the second part of the same aim is to lift myself away from this Earth and to experience a different kind of a level of being. Both I would say belong to the future both are based on my past now drawn into one as a point. Telescoped into the presence of myself and it is this present which can make me see clear because this presence for me on my birthday ~~and~~ at a certain time of the day maybe is then for one moment timeless, for one moment spaceless, for one moment, eternal. That I wish for a birthday to have that experience maybe it is not limited to birthdays it is limited to any kind of a thing that has anything to do with Easter and the resurrection of the means of changing death into life ^{of} ~~as~~ that what is then ahead with full force ~~wishing~~ wishing it to stand on the path ~~and~~ of death because it is finished. I cannot relive it. I cannot even revive it anymore. It is gone as far as I'm concerned with my experience^s in the same way that I must write up into the past that what ^{that} I have gone through. I cannot experience

them again but I can make an attempt to profit by what has been in order to become what I should be. I think Gurdjieff means it that way. I think he wants this 'I' to be present on a birthday. The 'I' to represent timelessness, freedom from space, understanding of infinity, a wish to be alive to the life force within oneself, a very definite desire to be free more and more from certain forms which bind ourselves too much to this Earth. Very definitely a wish to try to manufacture wings to fly to create density of lightness. So that then our own weight is not to be counted on anymore ^{but it as it were} ~~as~~ that by itself is lifted up like on Assention day it kind of disappears into the sky. Whatever goes there. Whatever we wish to sacrifice for that kind of an aim. Whatever takes place with oneself in the consideration of one's ordinary physical body and the thoughts and the feelings, whatever is now of the past which belongs to the past and should stay there and not constantly trying to explain it away, it will go away when it is condensed into one point of eternity. And then living in that hoping for that ^{he} ~~what~~ might come and ~~may~~ praying, prayerfully, all three centers, I wish by God to become a man. ^{if} I hope you have a good afternoon, a good Sunday. If you need inspiration, come back to the Barn during the afternoon. Look at the beautiful 2 x 6's and ^{the} structure and the height and the space and the silence and that what is here as a result of builders ^{who} ~~and~~ were interested in doing what they did and had knowledge and then could accomplish such a wonderful structure which for us stands now and keeps on standing regardless of the storms of time. I hope you have a good day ^{of} Easter I hope for a good birthday year for those two next to me and for ^{a few who} ~~those~~ that had their birthdays ^{when} ~~while~~ I was away. You see there are not enough Sundays in the year. To Gurdjieff.

Trans: A. Green